WHO ANSWERS PRAYER?

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A BROCHURE
FROM
"THE BELOVED MASTER"

FLORENCE HUNTLEY,
EDITOR

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Inscribed

to those who need
and those who have,
to those who pray and
those who answer prayer
and to all the Visible
Helpers of Mankind.

OUR CREED

"WHO asks not, the chambers are darkened,
Where his Soul sits in silence alone.
Who gives not, his Soul never hearkened
To the love call of zone unto zone.
Who PRAYS not, exists, but he lives not;
A blot and a discord is he.
Who asks not, receives not and gives not
Were better drowned in the sea.
Ah, the asking, receiving and giving,
Is the soul of the life that we live.
All the beauty and sweetness of living
Is to Ask, to Receive and to Give."

A RETROSPECT

TEN years ago, in the City of Chicago, the first small group of students of the Harmonic Philosophy met for instruction, inquiry, discussion and mutual service.

We had come together from the highways and byways of Dogma and Unbelief, attracted and convinced by the confident manner in which the ancient message "There is no death" was now repeated to us in the terms and phraseology of modern science.

In this oddly assorted group of ex-materialists and ex-agnostics and ex-orthodox there was one subject that possessed unusual interest and commanded our attention on many occasions.

This was the Nature and the Office of Prayer.

Our quest was for the meaning and purpose of those endless petitions ever rising from this world of mankind upward toward that unknown source of compassion for suffering, pity for weakness and absolution for sins.

Over and again we questioned our Instructor and exchanged ideas concerning a subject which resolved inself into

1. What is Prayer?
2. For what should we Pray?
3. To whom should we Pray?
4. Who answers Prayer?

Varied, inspiring and comprehensive as our Instructor's explanations and treatment appeared to us, still we persisted in our inquiries. We were eager to know all that was possible concerning this sub-

ject, not only in connection with ourselves and others in the physical body, but we sought to know its meaning and purpose to those upon the Spiritual planes, and more especially to the Great Masters who have in charge the enlightenment of mankind.

Gradually from the beginning of our special instruction we had learned of the existence and labors of the Great School.

Little by little we had been taught concerning The Great Work, which is on one hand an Individual Self-Development and on the other the education and regeneration of mankind by and through the individual and concerted efforts of the Spiritual Forces.

By degrees our Instructor had unfolded to us the sublime story of the Great Brotherhood. By degrees we were able

to comprehend how this "Line of Light" penetrates the "dark magnetic field" pointing the way upward to brighter and better worlds than this.

Finally, at first faint, and then clear and still clearer became our own concept of the "School of Wisdom," this Brotherhood of Light, and the possible relationships between ourselves and higher Intelligences who serve mankind through forbidding walls of physical matter, ignorance, egotism and moral darkness.

Step by step we had been led through the merely intellectual pleasure of hearing about the Spiritual World, to a better understanding of our own place in this marvelous scheme of world enlightenment.

After many lessons we had arrived at a clearer comprehension of our own Moral

Accountability in this Great School of Personal Effort.

Cautiously — that we might escape certain world-wide misconceptions concerning Prayer — our Instructor laid emphasis upon the naturalness and simplicity of the inner relations of men in the body and out. It necessarily followed that we should learn how the children of men are overshadowed and aided and comforted by the Beneficent Powers of the Spiritual World.

We were taught here how it is that "Asking, Receiving and Giving" constitute the leverage for the salvation of mankind.

Our Instructor's knowledge of the other life and his treatment of our relations, duties, privileges and responsibilities were so carefully imparted and adjusted that

mysterious awe of the other world and its inhabitants merged into a wholesome and normal, rational recognition of the unity of all life and the brotherhood of all men, visible and invisible.

We were so educated in the Principle of Co-operation and in the Law of Service that we were led to the very threshold of Prayer without recognizing it. We were led to it without reviving our prejudices, without offense to proper pride and without invoking old superstitions.

We were able finally to consider the entire subject of Prayer without reverting to orthodoxy, lapsing into servility, or fearing heterodoxy.

With every enlargement of our own comprehension of the subject, and with every fresh concept of the office and power of Prayer, we still continued to

speculate upon the value and meaning of Prayer to those who were freed from the losses and crosses of earthly life. We continued to discuss those questions, vital to every Soul who hopes for life beyond the grave, who knows what sorrow is, and who needs a help and comfort that no earthly friend can give, viz:

1. What is Prayer?
2. For what should we Pray?
3. To whom should we Pray?
4. Who answers Prayer?

Our desire in this matter was finally put in the form of a request to our Instructor that he would pass it on to one whom we designate "The Beloved Master" — one of the group formulating the several points which had been the basis of our discussions. We begged that he might give us, in his own way, the mean-

ing and the purpose of prayer from his own higher viewpoint and higher life and labors.

He graciously answered our "prayer," and a transcription was made for our group. Thereafter copies were made for each one of us.

Since that time this little "Brochure" has been read by many friends and students, and its reading invariably has been followed by a request for a personal copy, or that we should print it for distribution.

After due consideration, and having in mind all possible comments and criticisms, it has been decided to publish it for general distribution.

The Master's exquisite response to our desire, clothed in the imagery of the

Oriental mind, should be its own guaranty of originality.

The spirit breathed through every sentence, at once so wise, so authoritative and so gentle, must stand as its own witness for Truth.

EXPLANATION

(Delivered to the group of students by their Instructor (TK), who prefaced it as follows:)

I have been asked, if possible, to procure from members of our School on the Spiritual Planes of life an answer to the following questions, viz.:

1. What is Prayer?
2. For what should we Pray?
3. To whom should we Pray?
4. Who answers Prayer?

I have endeavored to comply with that

request, and will now give you the answer as nearly as possible in the form in which I received it.

In making the transcription from memory, I am not in position to vouch for the literal accuracy of every word I have employed.

I have, however, conveyed the entire thought. I believe I have accurately reproduced the Master's form of expression, even though, in a few instances, I may have substituted a word of my own.

He who brought me these answers gave them, as nearly as I can reproduce them, in the following form:

A BROCHURE ON PRAYER

A Vision is spread out before me.

The gray tint of morning light is rising above the horizon.

A great sleeping city is just opening its millions of eyes and awakening to the consciousness of another day.

In the midst of this great slumbering city my eyes distinctly trace the outlines of an humble home. A dim light softly glimmers through the half curtained window. I seem to stand within the room from which this light proceeds. In one corner

is a low couch or bed. Upon it lies a little child—a mere babe. She is tossing in wild delirium and her infant lips are parched and her cheeks are glowing with the destroying fire of a blighting fever.

By the bedside sits the lonely mother with anxious tear-stained face, haggard and worn with the long night's vigil. But, like Love's Sentinels she watches on through darkness into the pale morning light.

In another corner of the room, projecting from the wall a few feet from the floor, is a bell-shaped instrument in the form of a speaking trumpet. Leading from this I

see innumerable thread-like wires, each one of which my vision traces to some home or dwelling within that great city.

One I trace to the home of a banker, another to the home of a minister, another to the home of a merchant, another to the home of a tailor, another to the home of a physician, another to the home of a laborer. Others there are leading to the homes of the lawyer, the blacksmith, the politician, the college president, the priest and the seer; and I see yet others which seem to lead to every home in that slumbering city of silence.

Suddenly I see that lonely

mother kneel beside the couch on which her loved one tosses in mute agony. With hands tightly clasped and white, despairing face uplifted, her quivering lips move in prayer and I catch in broken accents these words:

"God of Love, Father of Mercy, save my child. My strength is gone. I must have help or my child is lost. Send thy ministering One to aid me and give me back my loved one. Come in the spirit of mercy and the power of love. Come quickly or it will be forever too late. This is the hour of my extremity. Come, O come."

This cry of agony has been

flashed over those innumerable lines to all the many homes of that great city, and I watch the results.

The banker listens. He hears the pitiful cry, but he turns away and I hear him say, "Money cannot suffice. Wealth can never answer this cry, and wealth is all I have. Riches can buy the comforts of life, but they cannot buy life itself, nor stay the icy hand of death. I am powerless to answer this cry."

The baker listens. He recognizes the voice of despair. A look of sadness is in his face, and I hear him say, "The bread which I have is not the bread of life. It cannot

stay the cruel power of death. I cannot answer this cry."

The merchant listens and his heart is touched with pity. But he, too, turns away and I hear him say, "The cords with which I bind up my merchandise can never bind a human soul to earth. I have no power to answer this prayer."

The minister listens and his ear, accustomed to the voice of prayer, hears the pleading cry. In helpless sorrow he bows his head and I hear him say, "In the midst of life prepare for death. All men are as grass. I cannot stay the angel of death. I can only point the way to

the presence of the Angels of Light beyond the grave."

The blacksmith hears the cry and as he turns to go I hear him say, "I can bind the broken iron. I can weld the broken steel. But I cannot weld a human soul to an earthly body."

I can see one after another listen to that pleading cry for help, and in sorrow turn away, for they have no power to answer.

Can it be possible that in all this vast city there is no one to answer that fervent, pitiful cry?

Even as I wonder, I see the physician awaken from his slumbers. He hears the cry. He springs from

his bed, and as he hastily dresses himself I hear him say in cheerful, assuring tones, "That cry is for me. I must go quickly while there yet is time."

Now he is ready. He hurries away into the darkness. I see him enter the home of the sick. I see the anxious mother greet him. I see him tenderly examine the unconscious sufferer. I see the look of confidence in his eyes. His knowledge is sufficient and his skill will triumph. He tells the worn and anxious mother that her child will be restored to her. He leaves the remedy and tells her what to do. She thanks him for his aid and

blesses him for the comfort and the hope he has brought her.

I see him go and come again and again. Many times he finds his way to the bedside of that little one, and ministers to the needs of the sick. I see the child restored to perfect health and strength. The mother's prayer is answered.

The scene closes. Mona's questions are answered. Listen:

The conscious soul of every inhabitant of earth, whether he knows it or not, whether he wills it or not, is so intimately associated with the greater world of Spiritual Life that his cry can be heard by vast num-

bers of us who inhabit this higher plane of life and activity.

The mother prayed when her own knowledge and power were insufficient. She prayed when her own strength was gone. She prayed in the hour of extremity. She therefore prayed for that which she knew was beyond her own power. She prayed for that which she knew must come, if at all, from above and beyond herself.

She prayed rightly. Her prayer was just.

She addressed her prayer to the God of Love. She prayed to the Father of Mercy. But who re-

sponded in person to her cry? Only the physician.

She did not ask to know what special agency God might send to her aid. She simply prayed for help. She prayed with a perfect faith in the power of her God to answer prayer.

Although she recognizes the knowledge and power and goodness of the physician, and the great blessing he has personally bestowed, still she says: "God has answered my prayer." To her, all beneficent agencies are but God's messengers, and therefore to her it was God who answered her prayer.

Nor can the wisest of us prove that her faith is not justified.

We who have passed from your world of physical things have not ceased to pray. Those of us who have learned the value and the power of prayer pray on with an ever increasing fervor and assurance that our just prayers will be answered.

To whom do we pray? We do not know. Some of us still pray to the Unknown God. Some of us simply pray to the Powers of Good. Some of us pray more directly to the Spiritual Rulers whom we know, and who are above and yet beyond us. Some of us simply pray.

The Great and Infinite Intelligence which rules and overrules is yet unknown to us, as it is to you.

In this we shall find the second answer.

You may pray to God, or to the Powers of Good. You may pray to your spirit friends, and brothers, or without naming the unknown power to whom you look for aid. It matters not. The same intelligences hear your prayer. Nor will any one of us fail to respond because you do not call us by name. You could not name us all if you would.

Our work is to help those who need, who recognize their need,

whose motives are pure and whose cause is just. It matters not to whom you pray, if you need the help for which you ask, and your prayer is honest. But pray.

Who answers prayer? Who answered the mother's prayer? Was it the banker? Was it the merchant? Was it the minister, or the blacksmith? Was it the priest or the seer? No, it was none of these. Why? Because they had neither the knowledge nor the power. They all heard the same prayer, but not one could answer.

Who did answer? The physician. Why the physician? Because he possessed both the knowl-

edge and the power. Possessing these, his obligation to respond is fixed. He cannot avoid nor evade it. He must answer. Why? Because as ye ask and as ye give so shall ye receive. This is the Great Law under whose operation we must proceed either onward and upward to infinite life and happiness, or downward to disintegration, individual extinction and a resolution back into Nature's Elements.

MEN MUST PRAY

THE wide world over ceaseless petitions to men-made Gods vex the Heavens.

For the most part these "prayers" are offered without one rational concept of the real meaning and purpose of those petitions. Such prayers rise, a little way, weighted with as many trivial plaints, childish "wants" and selfish desires as the human heart and mind can entertain.

In those historic Churches where a mystical formulary and a pageant to the senses are substituted for "The living of a life," where "religion" is a fetich and God private property, this matter of prayer takes on the nature of a Form, a Duty or a Penance.

The misuse and abuse of the privilege and purpose of prayer are largely responsible for that minority of intelligent "Infidels." These have been mainly nothing worse than reasoning and honest Souls seeking a consistent and an honest God. Such as these refuse to believe that the Maker of the Universe can be propitiated with servility, cajoled by repetitions or flattered by "prostrations and flagellations."

BUT MEN MUST PRAY, and whether they pray rightly or wrongly, whether they pray intelligently or ignorantly or selfishly, the Impulse to Pray must be gratified.

The appeal to a Higher Power is as natural, as inevitable and as necessary as food for the physical body. The Soul of man is as insistent for its natural suste-

nance as is the body. No matter under what guise, no matter how foolishly or how selfishly that appeal is made, nor with what superstitions or mummeries, the simple fact remains that MEN MUST PRAY.

If God or Nature had not endowed the individual man and woman with an Intuitive Apprehension of Spiritual Things and Higher Intelligences, these towering systems of "worship" never could have risen in infant races and flowered in the maturer ones.

The concept of an Overruling Power is as universal as the recognition by man of his own superiority to the things that crawl and swim. No matter how limited the intelligence, nor how selfish the impulses, still MEN MUST PRAY, whether those prayers be addressed to the

Great Unknown through blocks of wood, hideous images, "sacred animals" or decorated dolls named "The Virgin," or whether the soul is consciously and intelligently lifted to an intelligent Hierarchy asking aid in the hour of extremity or giving thanks for service rendered.

This saving element, the Individual Intuition of a Spiritual World and Higher Powers, has been the final corrective for ignorance and selfishness and ambition. Humanity has not been left quite unprotected from the vagaries and vanities of its Leaders, nor from the ambitions of self-appointed Vice-gerents of God.

Nature's Constructive Laws of Individual Development encompass and overshadow all the ignorance and superstitions and ambitions of men. Over and above ambitious popes and mistaken

preachers the superphysical senses of mankind constitute his monitor, mentor and defense.

The Great School teaches that Intelligent Prayer is the open door between the two worlds.

Over and again our Instructor admonished us that "Right Praying is the bond between those who need and those who can give." Many times we were told that "The whole office and meaning and purpose of Prayer is Mutual Service."

"Such praying"--he said--"is not merely the appeal from men in the physical body to those Spiritual Invisible Powers, but prayer rightly understood is just as natural and effective between those who are still in the body working out the hard problems of life and living."

Quoting still further from this unusual

teaching in the matter of prayer, we were informed that "Under certain conditions there are petitions from those on the spiritual side of life to some wiser friend in the physical body."

Thus we came to accept "Prayer" as The Way of Service and not merely restricted to good offices between the inhabitants of two worlds.

If men in the body could but realize the true meaning of prayer, if they would but consider the petitions for aid which come to themselves, this great volume of despairing cries to the Unknown God would be materially lessened.

If men in the body were themselves to become the messengers of Good they could so serve and aid and share with and comfort each other that the Intelligent Hosts of the Spiritual World would not

be so closely confined upon the Borderland between this world and that.

In this manner our Instructor followed up the "Beloved Master's" Brochure on Prayer, and we who received that instruction took up our own lives with a New Idea, a fresh inspiration, and an ever broadening and ever deepening impulse to "pray," and an ever widening vision of its meaning and purpose and ever increasing gratitude for the wise answers to our Just Prayers.

INTERLUDE

HE foregoing "Brochure On Prayer" from "The Beloved Master" would scarcely be complete without the following analysis of prayer written by the American Member of the Great School.

Beautiful and comprehensive as it is, still this offering of our Great Friend is strengthened and intensified by the following exposition by TK.

The first, poetically expressed, glowing with intelligence and vibrant with sympathy, still calls for the plain, matter-of-fact, cold, but equally earnest and sincere analysis of the modern, western mind.

No better illustration could be found of the distinctions and differences between the Oriental and Occidental casts of intel-

ligence, or between the poetic and the scientific methods and forms of expression.

These differences become the more marked in that the contrasted writings are by two Members of the same Great School, and by men who agree in principle, who hold the same idea and ideal concerning Prayer, and who are teaching the same Law of Service.

He prayeth well who loveth well
Both Man and Bird and Beast.
He prayeth best who loveth best
All things both great and small.
For the great God who loveth us
He made them one and all.

PRAYER

ean on thyself until thy strength is tried;
Then ask God's help; it will not be denied.

Use thine own sight to see the way to go;

When darkness falls ask God the path to show.

Think for thyself and reason out thy plan;

God has his work and thou hast thine.

Exert thy Will and use it for control;

God gave thee jurisdiction of thy soul.

All thine immortal powers bring into play;

Think, act, strive, reason, then look up and pray.

Ella Wheeler Wilcox.

WHAT IS PRAYER?

RAYER has been a fact throughout the ages. All races and peoples, of whom we have definite knowledge or historic information, have prayed.

Of the many millions of men and women who make up the world's population today, it is safe to say that he is the exception who does not pray at all.

This almost universality of concept and practice would seem to indicate that prayer has been a powerful influence and an important factor in the life and progress of the race, from the cradle of humanity to the present time.

This fact alone ought to be sufficient to justify us in our present effort to under-

stand the meaning, the scope, the purpose and the legitimate possibilities of prayer as a factor in our own lives. It would seem also that we ought to be able to do this without feeling that an apology therefor is due the rest of mankind, or that by such a quest we are discrediting our own intelligence.

Prayer has been variously defined. This is because it means more or less to one individual than to another. In other words, each one of us has his own peculiar concept of prayer. To one it means "A petition to God." To another it means "The soul's sincere desire." To a third it means "Asking for help." To a fourth it means both "Supplication and devotion to God." To a fifth it means "A seeking of the soul for God's favor." To

others it may yet have different meanings.

Analyzing all the various concepts, however, and reducing them to their simple elements, three things appear to be essential, viz:

1. The concept that some desire and need of the soul is yet unrealized.

2. The concept that there is something somewhere in nature which, if it could be obtained, would satisfy that desire and need.

3. The concept that there is somebody, some Intelligence, some Power, somewhere, in position to bestow the thing desired and needed.

Put in briefer form, there is:

1. A desire and need.

2. A thing desired and needed.

3. A source from which that thing may be had.

Applying these elements to individuals, prayer involves:

1. An individual who desires and needs something.

2. The thing desired and needed.

3. The individual who can bestow it.

The process of prayer involves an intelligent communication between these two individuals, concerning the thing desired and needed.

Reducing this process to practice, the individual who prays does so by asking, in the right spirit, one who can, to give to him the thing he desires and needs to receive.

If his prayer be answered, this means that the one who has or controls the thing

desired, gives it to or bestows it upon him who asks for and needs it, and he who has asked for it receives it.

Prayer and its answer, therefore, reduced to the simple elements which enter into the process, involve the separate and distinct acts of asking, receiving and giving.

Passing now to the purely psychic aspect of Prayer, two distinct attitudes of soul are involved in the completed process, viz:

1. On the part of him who prays, the attitude of soul is that of willingness to ask for a thing he desires and needs to receive, with faith in the power and beneficence of the source from which it is to come, and appreciation of the benefice sought.

2. On the part of him who answers

prayer, the attitude of soul is that of compassionate willingness to give or bestow a thing he possesses or controls, to one who has asked for it and rightfully deserves it.

In this view of the subject, prayer is not necessarily limited to a relationship between man and his God, nor between men in the physical body and those in the spiritual life.

For, one in the physical body who desires and needs that which is in the possession or control of another physically embodied individual, may ask for it in the right spirit. That is Prayer.

If the individual thus asked rightly responds to the appeal and delivers to or bestows upon him who asks the benefit asked, this is the Answer to Prayer.

Thus it will be observed that, from

this view, it is possible for any one of us to answer prayer, provided he is in position to bestow the benefit asked for, and is willing to part with it to him who asks and needs it.

But those of us who have studied the subject from the data of the Great School, have come to see that prayer, in order that it may comply with the Constructive Principle in the life of him who prays, involves an attitude of soul very different from that of the individual who asks with no higher motive than to satisfy a selfish desire, or mere want.

Constructive Prayer is never selfish. Whilst it involves the asking and the receiving, both of which are selfish when limited to a purely personal want, Constructive Prayer involves yet another

element which far transcends a purely personal self-interest.

This other element is the Law of Compensation, the Law of Mutual Service, the Law of Right Use.

This Great Law fixes upon every individual the obligation to become the true and willing servant of all men.

Under it, no man has the moral right to pray for that which, if granted, would deprive another who is in equal need, or would become to himself a mere personal and selfish benefit, from which all others are excluded. The very attitude of soul which prays for special and exclusive benefits, without regard for the interests of others, is spiritually destructive.

To answer such a prayer is only to add to its destructive impulse.

This fact, when clearly understood

and appreciated, brings into view the responsibility which rests on those who answer prayer, as well as that which rests on those who pray. For, if a selfish prayer is spiritually destructive, and the granting of such a prayer adds to its destructiveness, then the individual or Intelligence who answers such a prayer thereby becomes a party to the destruction, and is himself a violator of the Great Law of Compensation, the Law of Mutual Service, the Law of Right Use.

This view of the subject gives us some conception of the finely discriminative quality of intelligence necessary on the part of those who answer prayer, in order that they may not become parties to injustice and thereby defeat the very purpose of their giving.

Prayer, therefore, in order that it may

be a Constructive Power among men, involves fixed and definite responsibilities on both those who pray and those who answer prayers.

On him who prays there is the fixed responsibility:

1. To pray for such benefits, and such only, as he justly needs.

2. To pray for such benefits, and such only, as may not involve injury or injustice to others.

3. To pray for such benefits, and such only, as he would be willing and ready to share with others who need.

4. To pray for such benefits, and such only, as lie beyond the limits of his individual attainment unaided.

5. To pray for help only "in the hour of extremity," after he has demon-

strated through personal effort that his own powers are insufficient.

6. To render, through Right Use, an equivalent Service for every benefit received.

7. To hold himself in readiness to answer the just prayers of others who need, within the limits of his abilities, and in so far as they shall come to his knowledge.

8. To maintain within his own Soul an attitude that is free from the elements of destructive selfishness.

On him who answers Prayer is the fixed responsibility:

1. To answer the prayers of those, and those only, who are in need and justly deserve help.

2. To answer such prayers, and such only, as he believes to be free from the

elements of destructive selfishness or greed.

3. To answer such prayers, and such only, as do not involve wrong or injustice to others.

4. To bestow his benefits with Equity and Justice.

5. To maintain within his own Soul an attitude which is free from the anticipation of or desire for selfish rewards in return for his giving.

So beneficent and so potent is the true spirit of Constructive Prayer, that, if it could be established and maintained in any community of earth today, the large majority of all the just prayers of its members not only could but would be answered without appeal to higher Intelligences or Powers.

For, the spirit of true Co-operation is at the basis of all Constructive Prayer. And

the individual who is not as ready and willing to give as he is to receive is not entitled to have his prayers answered.

There may be those whose previous concept of prayer will be offended by the suggestion that it is possible for man to answer prayer. Those who assume that God alone can answer prayer may feel, at first view, that this concept of prayer dishonors God by exalting man. Not so, however. It only makes of willing men God's messengers of Love. And who shall say that the Great Universal Intelligence may not thus employ willing men and women as His beneficent agencies? Who is there that would assume the responsibility of denying to honest and intelligent men and women the blessed privilege of such a relation and such a service?

Only a little while ago a devoutly religious and intelligent woman was telling of the wonderful and unusual manner in which God answers her prayers. She is blessed with great poverty, and for this reason is in position the better to appreciate the smaller beneficences of life. She said that for some time she had been in need of a few feet of wire to complete a clothes line. She did not have the few pennies necessary to buy it, so she just prayed for it, knowing that God would be able to find a way.

A day or two later she went to her front gate and there on the inside of the gate was a coil of wire, considerably more than she needed. Without stopping to question the authenticity of this clear and unmistakable answer to her

prayer, she just took the wire and thanked God for it.

When asked how she thought God went about answering such a prayer, she said that according to her idea God did not actually go to the hardware store and cut off the wire and bring it to her; but He just used one of the clerks in the store who happened to realize that she needed the wire. According to her view of the relation of the Creator to his creatures, God answers many prayers through the ministrations of men.

Without stopping to question God's part in this particular answer to prayer—lest we might suggest unworthy suspicions against the clerk—who is there wise enough to disprove her theory?

On the Spiritual Planes of life there is a Voluntary Association of Spiritual Men

and Women, known as "The Liberal League of Spiritual Helpers."

The work of the individual members of this Spiritual League covers every phase and department of educational and altruistic labors and mutual help in which it is possible for loyal and loving Spiritual Intelligences to engage, under the wise and affectionate guidance of the Great Friends.

Much of this is what we on the earth plane would call "Rescue" work. It is a work of reaching the ignorant and the vicious, and through educational processes breaking the shackles which bind them to the plane of earth, and turning the eyes of their desire to higher things.

This is a work upon the "Borderland," of rescuing the "Earthbound" from their bondage.

This is but one of the many lines and phases of the work in which this Spiritual "League" is engaged. Its influence is felt in every impulse for the uplifting of the race, on all the planes of life. Even here on this plane of earth its noble work goes on. Not an effort is put forth by any of us in behalf of suffering humanity, but is strongly supplemented by the spiritual uplift of those loyal and untiring "Helpers."

It is the purpose of the Great School, on the basis of its Ethical Formulary, to establish here on this physical earth a "Liberal League of Visible Helpers" just as soon as it shall have educated a sufficient number of intelligent men and women who are willing to exemplify, in their daily lives, the spirit of True Co-operation and Mutual Service.

One of the purposes of this League of Visible Helpers will be to answer as many of the just prayers of its own members as may be possible.

Another of its purposes will be to co-operate with that other and higher League of Spiritual Helpers, in the work of liberating mankind from the bondage of earth, the degrading bondage of ignorance and superstition concerning the great fundamental Truths of Life, both here and hereafter.

In such a League of Visible Helpers it will be the purpose to make each individual life both a prayer and an answer to prayer.

The true spirit of Constructive Prayer will be its inspiration.

I have dared to hope that I might live to see such a work inaugurated, and that

I might even become an humble factor in its establishment. The foundation for such a League already has been laid and the subject matter is now in the hands of a Special Committee of Friends of the Great Work.

*"THESE ARE THEY

whose wisdom is so profound and whose purity so child-like that they not only seek counsel of each other, but reverently acknowledge the yet higher Powers and still seek the aid and the blessing of Him whom we know as the Supreme Ruler of this planet, and of whom we devoutly speak as "The Father."

At each Annual Convocation of the Great School, met for consideration of its

*From Pages 456-7 of The Great Work.

Work for Mankind, that marvelous Assembly, one in Spirit and one in Purpose, reverently repeat, with bowed heads, this simple Prayer, thereby invoking the continued approval of Him whose Glorious Presence illumines all Spheres below, and by whose Light all men of earth are free to travel upward toward the summit of all Planetary Wisdom, and Power, and Glory, and Happiness:

reat father, to whom we are all as but children; friends of the friendless, and Helpers of those who need; Be our friends when other friends have failed us; be our Helpers in the hour of our extremity. In so far as may be for our mutual good, be with us this day and through all the days of this our earthly life. Lead us by the hand of Love. Point us to the pathway of Duty. Bear with us when we stumble over the pathway which leads onward and upward into the Light. And we shall hope one day to stand with You, in the midst of the Radiant Splendor of Eternal Truth. And we shall be ever grateful.

So mote it be.

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